

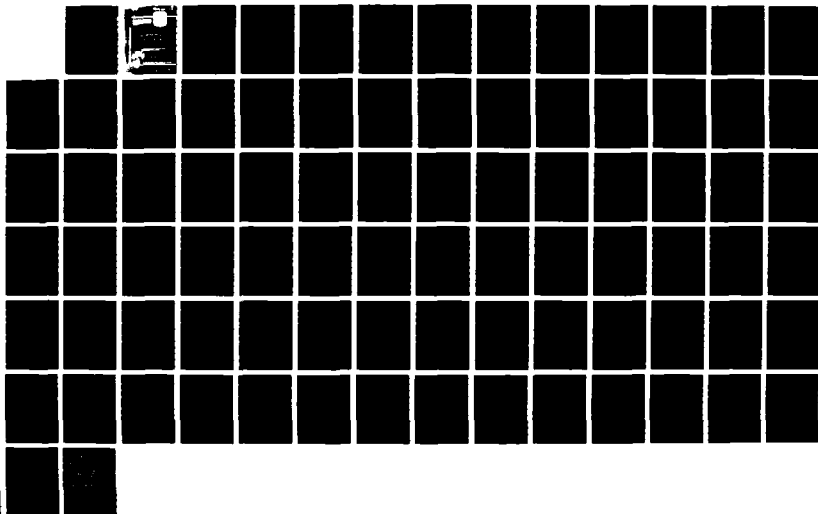
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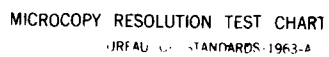
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FAITH AND THE SOLDIER-
RELATIONS SUPPORT ON THE AIRLAND BATTLEFIELD

BY

CHAPLAIN (COLONEL) WAYNE E. THURNE

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The soldier, above all other men, is required to practice the greatest act of religious training -- sacrifice. In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when he created man in his own image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him.

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FAITH AND THE SOLDIER:
RELIGIOUS SUPPORT ON THE AIRLAND BATTLEFIELD

AN INDIVIDUAL STUDY PROJECT

by

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Project Advisor

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FAITH AND THE SOLDIER:
RELIGIOUS SUPPORT ON THE AIRLAND BATTLEFIELD

CHAPTER I

INTRODUCTION

Congress recognized the official entrance of chaplains into the Continental Army during their deliberations on July 29, 1775. Congressional actions embodied in the June 1775 "Rules and Regulations" governing the Army's corpus of military law anticipated the chaplaincy by including the "divine service or sermon" as an integral part of America's first military organization and life.¹ Washington counted 15 chaplains for 23 regiments in the Continental Army.² He was a champion of chaplain appointments to the Continental Army. During the anguish of the Continental Army at Valley Forge (1777-1778), General Washington's -- and others' -- faith³ sustained the Army. Faith undergirded meaning.⁴ Chaplains were directed to "perform divine service." As Parker Thompson notes, "Faith in God sustained the Revolutionary Army when all else was gone."⁵ It was also at Valley Forge that Washington issued a strong, positive statement expressing his philosophy of religion for the life of the Army.⁶

The Historical Perspective

Religion⁷ and faith in God or in a transcendental power or being have been a powerful force throughout history.⁸ Virtually all art forms have been closely intertwined with this phenomenon.⁹ The truth "that there is a God" has been present almost universally and in all ages.¹⁰ Faith in God or in Deity is the foundation of religious practice. Writings of contemplative thinkers through the ages attest to the significance of this phenomenon.

Faith in God is embedded in American history and culture, and in individual and corporate experience. Jefferson, Adams, Franklin, Washington, and Madison all observed that morality depends directly on religion.¹¹ Alexis de Tocqueville, the insightful observer of American life, wrote:

I do not know whether all Americans have a sincere faith in their religion -- for who can search the human heart? -- but I am certain that they hold it to be indispensable to the maintenance of republican institutions.¹²

Religion in America has over two hundred years of historical staying power.¹³ In modern America, Justice William O. Douglas could still write that we are "a religious people whose institutions presuppose a Supreme Being."¹⁴

This study focuses on the religious faith that sustains soldiers on the battlefield. As in the past, success on any future battlefield will depend to a significant degree on the individual soldier's ability to cope with stress, trauma, and crisis through personal faith and spiritual strength.¹⁵

Concerning soldiers in combat and religion, two eminent military historians remind us it "would be rash" to "ignore its influence upon men in battle,"¹⁶ adding:

Even the most irreligious soldier may find a prayer rising to his lips as he cowers under a bombardment or listens to the squeaky rattle of tracks which heralds a tank attack. "We all asked the help of the Lord that night," said an American infantryman, describing an ambush in Vietnam in November 1966.¹⁷

Military theorists recognize that the concept of spiritual forces is vital to soldiers and their commanders. Among major modern military strategic thinkers, Carl von Clausewitz consistently pointed to the significance of the spiritual, moral, and intellectual strength that exists within the fighting forces. To sustain this strength, the U.S. Army has provided chaplains for over two hundred years for the comprehensive religious support of soldiers and their families.

Background

In The American Soldier: Combat and Its Aftermath, Stouffer attempted to answer the classic question, "Why did American combat soldiers fight?" during World War II. In considering this question, he investigated a class of "relevant motivational factors . . . that did not impel the individual toward active combat but did serve the important function of increasing his resources for enduring the conflict-ridden situation of combat stress."¹⁸ By survey he discovered the importance of faith in God and the efficacy of prayer among all ranks:

The only other item approaching prayer in the proportion of men who said it helped them a lot was thinking that "you couldn't let the other men down" -- touching on potent forces of group solidarity and loyalty -- but in both theaters [European and Pacific] more of the men, regardless of educational level or of whether they were privates or noncoms, said that prayer was helpful.¹⁹

[A]mong officers prayer was . . . said to help a lot by larger proportions than found it helpful to think of "what we were fighting for," "hatred for the enemy," or of "having to finish the job in order to get home again"²⁰.

Stouffer noted that men with combat experience were "more likely than men who did not see combat to agree that their Army experiences had increased their faith in God, the differences between the two groups being 25 percent."²¹ These experiences are replicated among American soldiers since the earliest Indian campaigns.²² Stouffer discussed the increased recourse to prayer during the stress of battle:

One possible interpretation is that recourse to prayer during the stress of battle did increase the men's personal faith, perhaps because beliefs previously of little significance in their lives acquired an important function, but that this process did not markedly alter their feelings about formal religion.²³

Religious Support and the Army

Over 200 years of American combat experience and studies which chronicle them have established a relationship between combat stress and a stronger reliance on God and spiritual strength. Since the days of the Continental Army, there have been many lively discussions on the levels of assignment for chaplains within the force structure to provide optimal spiritual

support. This discussion was rekindled during the Army's Division Restructure Study (DRE) in the late 1970's. In 1978, the Chief of Chaplains and the Commander, U.S. Army Training and Doctrine Command (TRADOC), agreed in principle that chaplains and chaplain activities specialists (now chaplain assistants) should be assigned down to battalion level. Over time, the Army's Forward Thrust doctrine was developed as a result of this agreement, religious support far forward to the soldier. Since then the conceptual and doctrinal direction of the U.S. Army Chaplaincy for religious support forward to the soldier has been confirmed by Army doctrine and supported by successive Chiefs of Chaplains. The Unit Ministry Team (UMT), consisting of a minimum of one chaplain and one chaplain assistant, was developed as the vehicle, a force structural entity, to implement Forward Thrust doctrine.

Chaplain participation in the Division Restructure Study, Division 86, and Army 90 yielded the basis for Field Manual (FM) 16-5, The Chaplain and Chaplain Assistant in Combat Operations (December 1984), and subsequent doctrinal literature. In June 1986, the Personnel Service Support (PSS) Combat Service Support (CSS) System Program Review (SPR) general officer panel, convened under the direction of the Vice Chief of Staff, Army, at Fort Benjamin Harrison, Indiana, concluded that Chaplaincy doctrine is on the mark.

This study is not meant to offer a thorough practical, operational, theological, or philosophical grounding for the

nature of faith in the lives of soldiers on the AirLand Battlefield. The value of the study is that it gathers valuable research, experience, and insights from various disciplines and focuses them on one theme: faith and the soldier.

Two of the study's points while not new are not well enough known: 1) Perceptive national leaders and military commanders recognize the significance of faith, spiritual strength, and the need for chaplains to sustain soldiers in battle. They have recognized a linkage between physical and spiritual violence at levels uncommon to all but combat soldiers. 2) Soldiers with combat experience have confirmed that judgment.

To quote some of those leaders:

General George C. Marshall said:

I look upon the spiritual life of the soldier as even more important than his physical equipment. . . . The soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his country in the end.

It's morale--and I mean spiritual morale--which wins the victory in the ultimate, and that type of morale can only come out of the religious nature of the soldier who knows God and who has the spirit of religious fervor in his soul. I count heavily on that type of man and that kind of Army.²⁴

General Dwight D. Eisenhower wrote in 1946:

A good chaplain is worth more than his weight in gold. . . . The world is experiencing as it always has after a great war, an era of doubt, confusion and fear. We can only travel forward with the guidance of eternal truth.²⁵

In 1985, speaking at Fort Monmouth, New Jersey, the

Chairman of the Joint Chiefs of Staff, General John W. Vessey, Jr., said:

The spiritual health of the Armed Forces is as important as the physical health of its members or the condition of the equipment.²⁶

President Harry S. Truman, whose decisions affected the outcome of World War II and the course of American involvement in Korea, recognized that ethical and moral concepts were the foundation of American leadership. In his inaugural address of 1949, he stated his own faith:

The American people stand firm in the faith which has inspired this nation from the beginning. . . . We believe that all men are created equal because they are created in the image of God. From this faith we will not be moved.²⁷

The "truths" of these leaders were rooted in experience. Quoting Clausewitz in another context, their statements reflect experiences that can perhaps be appreciated "in full measure" only by one who has "had a taste of it through actual experience."²⁸

Clausewitz criticized the military theorists of his day for a significant deficiency of philosophic spirit.²⁹ He constantly reminded his readers that "all military action is intertwined with psychological ["von geistigen"] forces and effects."³⁰ Gabriel noted that Clausewitz "is widely acclaimed for having broken with the sterile material-oriented theories of the 17th and 18th centuries and for having brought the human, moral or psychological factor back into the theory of war."³¹ Liddell Hart praised Clausewitz for having brought the "psychological"

factor back into the theory of war and called it his greatest contribution.³² Especially in recent times, we have become more aware that faith and spiritual well-being are important in the lives of soldiers and their families.

The personal experience of Vietnam and/or the combat zone is fading in our Army. Fewer future leaders will have experienced fear on the battlefield, the trauma of the newly dead, or have heard the screams of pain and terror of the wounded and maimed. These leaders must be ready to evaluate the moral and spiritual capabilities, limits and needs of flesh-and-blood soldiers as well as to analyze the capabilities of their weapons of war.

CHAPTER II

CLAUSEWITZ AND THE "NEGLECTED RICHES"

. . . schwieriger ist das Auffassen der geistigen Kraefte, die im Spiel sind.

- Carl von Clausewitz, On War³³

Clausewitz resisted the mechanical approaches to war current in his day. He insisted that the study of geistige (spiritual-intellectual) forces in military theory must move beyond marginal acknowledgment to full integration in the theoretical structure of military strategy. Clausewitz knew that in the name of rationality it is easy to lose sight of these forces and relegate them to secondary or tertiary military considerations:

"A genuine need of our time," he wrote in 1807 or 1808, "[is] to return from the tendency to rationalize [vernuenftein] to the neglected riches of the emotions and of the imagination."³⁴

Clausewitz was raised in a "family influenced by its Pietistic tradition . . ."³⁵ His writings and intellectual development reveal that Pietistic content. From the great German Pietist philosopher Immanuel Kant, Clausewitz "acquired his tools of speculative reasoning."³⁶ Through his moral laws, which presupposed the existence of God,³⁷ Kant became the founder of philosophical idealism. Kant's idealism influenced the great German philosophical systems of Fichte, Schelling, Hegel, and Schopenhauer. European metaphysicians in Clausewitz' day wrestled with the expression and understanding of godly wisdom in

the world.³⁸ Kant's metaphysical constructs were particularly pervasive in German thought. For example, Clausewitz' concept of military genius has genesis in Kant's Critique of Judgment.³⁹

It was from this framework of metaphysical thought that Clausewitz would write to his fiance from Coppet: "Religious feeling in its elemental purity will eternally exist in men's hearts . . ."⁴⁰

Clausewitz was concerned that military scholarship of his day ignored "subjective forces which are precisely most decisive yet are passed over or misunderstood by 'scientific' soldiers and historians . . ."⁴¹ Faith and religious support are vital forces which sustain the soldier.

CHAPTER III

SOLDIERS "WITH THE GODS IN THEIR SOULS"

"He was praying to his maker the whole time,
and we were praying with him."⁴²

Xenophon, a philosopher and pupil of Socrates is the first military writer to attempt a serious study of soldiers' morale. He joined the army of Greek mercenaries taken by Cyrus the younger against his brother Ataxerxes, King of Persia, near the end of the fifth century B.C. His Anabasis is a gold mine of Greek military thought. Xenophon's clearest reference to morale is found as Rouse translates it:

You know, I am sure, that not numbers or strength bring victory in war; but whichever army goes into battle stronger in soul, their enemies generally cannot withstand them.⁴³

Richardson maintains that Rouse's translation does not accurately convey Xenophon's meaning. Xenophon actually wrote: "With the Gods in their souls more strong."⁴⁴ He was in fact affirming the value of religious faith to armies and nations in time of war. Richardson then concludes:

A touch of cynicism about religious faith in war is reflected in remarks about "fire insurance" and the saying "There are no atheists in foxholes."⁴⁵ But men are more emotional in war and it is plain that many will turn to a God whom they may have disregarded, even rejected, in the easy days of peace. In real fear in battle, perhaps when called upon to do something one would prefer to evade, it seems natural to call upon God.⁴⁶

The importance of faith in a combat environment is amply documented in the research literature.⁴⁷ Keegan and Holmes note the "striking instances where the fighting spirit of a small number of soldiers has had far greater consequence than any of them could ever have imagined."⁴⁸ They describe Chamberlain's decisive leadership role on July 2, 1863, in defense of Little Round Top at the battle of Gettysburg. The three hundred and fifty-strong 20th Maine "was commanded by Colonel Joshua Chamberlain, minister of the gospel, college professor and one of the outstanding amateur soldiers that both North and South produced in such abundance."⁴⁹

The experience of faith is understood and lived in a variety of forms. For example, Xenophon's "Gods" were arguably not synonymous with Hebrew or Christian concepts of Deity. More importantly, Xenophon has given us an early record of soldiers who were prepared by faith for the crises of war because of "the Gods in their souls more strong." Today the U.S. Army endeavors to support a structure for the growth and development of soldiers' faith. James Madison, the "Father of the Constitution" and architect of religious freedom in America, argued successfully for the constitutional right of religious diversity.⁵⁰ Today that diversity is reflected among chaplains within the Army Chaplaincy and among the soldiers they serve.

Faith offers three important gifts:

The first gift is the letting go of fear. Fear can immobilize even the strongest person. Often fear strikes at

critical moments. Whatever faith might yield, it has the power to diminish fear. Why? Because faith takes us into a radically new dimension. A dimension of hope. Of possibility. Of individual peace. Elie Wiesel writes of the need to hope in order to dispel fear. He reminds us: "By passing the word on, as by living the faith, [individuals] are integrated into an ancient collective experience and memory: "Suddenly they are less alone, less vulnerable."⁵¹

Heartbreak places us in the middle of conflicting forces. The one force is epitomized by seeing the worst in everything. Fear is its major ally. There is constant fear of the future. Fear about medical treatments. Fears about what people will say and think. In combat there is the fear of injury and death.

The first gift of faith, the letting go of fear, moves us into a new dimension.

The second gift of faith is the rediscovery of enduring values -- values we would not give up for anything in the world. All of us live by a set of values. When everything is going well, there is little need to question their merits. A crisis experience forces us to sharpen our perception of that which is important. In the months following a heartbreak, there is a strong need to re-examine our values. Often the struggle is intense and confusing. Nevertheless, out of the confusion new values take root.

Almost without exception, those who recover from their setbacks state that the most important thing about the tragedy

was that it forced them to reconsider that which is important. For most people who recover, a crisis provided them with a rare opportunity to reflect on life and to sharpen the values that sustain, comfort, and give meaning.

Before a crisis, we are often full of our own opinions, like an overflowing cup. Most of the major religions speak to the need to empty that cup. Before you can form new values, life must be approached with an empty cup.

When Jesus spoke about being "born again," he was not referring to ecclesiastical rules or rigid performance requirements. He was referring to a new state of being. A state that was predicated on a new openness to life. And when Moses commanded the children of Israel to move to higher ground, he referred not only to a geographical place, but stated an important fact: There is a new plane on which life can be lived.

Thirdly, a meaningful faith permits us to accept the results of life's predicaments. You know that you are healed spiritually when you can accept the outcomes of life's uncertainties. But how can you do it?

Psychologist Erik Erikson suggests that one of the determinants of happiness is whether or not we will trust life. When a major setback comes, those who survive come down on the side of trusting life, even when the evidence suggests that they should turn against it. Importantly, Erikson writes that the church is a primary reinforcer of beliefs, including the sense of "basic trust" he said is critical to mental health.⁵²

The matter of faith is the Gordian knot in the healing process. Can one believe in the goodness of life when everything of importance in life appears bleak? In these circumstances, "affirmation," "hope," and "faith" may tend to sound hollow. It is true that the Holocaust severely tested the faith of the Jewish people. But for the majority of Jews the Holocaust did not destroy their faith. As Howard Burkle says, "They continued to believe in God whether or not they could find good reasons for doing so."⁵³

The Forces of Faith

The sociologist Emile Durkheim was convinced by his studies that religion's power was to provide a real source of action, not a speculative source of knowledge. Many sociological studies have, at least statistically and by interview, demonstrated that importance. For Durkheim, forces of faith could elevate a man above his ordinary powers.⁵⁴ The man who is one with his God has:

a certain confidence, an ardour for life, an enthusiasm that he does not experience in ordinary times. He has more power to resist the hardships of existence; he is capable of greater things and proves it by his conduct.⁵⁵

Experts say religion is so ingrained, it guides our lives. It is part of our operating structure, how we make our decisions. Religion and spirituality and faith extend beyond Sunday morning and past church doors. We make decisions every day based on what religion has taught us is right and wrong.

Religion is the ritual that sees us through the passages of our lives.

Professor Veninga made an extensive study of religious faith and its relationship to public health. After investigating the impact of faith, he concluded:

. . . regardless of the religious orientation [of those he interviewed], I discovered one important fact: Faith has a powerful effect in helping people recover a sense of balance, tranquillity, and hope. Indeed, I am persuaded that there is nothing in the arsenal of medical or psychological technology that equals the power inherent in a simple faith.⁵⁶

Certainly there are many practical aspects of faith that could be cited which involve individual relationships to others and to institutions. I refer to only two. First, faith allows us to start thinking out our relationships in different terms, the terms of caring. Caring is not an esoteric realm reserved for preachers. It has long been recognized that caring, or the lack thereof, directly affects individual and institutional well-being.⁵⁷ Second, living out the experience of faith in daily life leads to greater discipline. Through faith comes understanding that a reductionist view of the perplexities of life is apt to improve one situation to the detriment of others. Faith creates strength to move from the seductive quick fix toward solutions based on a holistic view of life.

Loss and Aloneness

Crisis typically involves "loss." The types and causes of crises may vary, but for the purpose of this outline crisis typically involves the loss of someone or something vital to the

structure of our lives. A loved one may die, or be wounded. A valued friend may become estranged. Illness may occur. A spouse becomes unfaithful or deserts the family. Security may be lost. Or the fear grows that these or one of these events will occur. For the soldier there are, additionally, separation from family and the unique fears, anxieties, turmoil, injuries, and death associated with combat. Hope, the basic ingredient of meaningful human existence, may be lost.

Crisis brings with it a feeling of aloneness. The feeling that "I am alone" is one of the most poignant of all human emotions. Even if one is lucky enough to have a lot of friends, an existential aloneness often penetrates the core of our being.

So many of us have at one time said: My life will never be the same, when implicit in that statement was the thought there wasn't anything left to look forward to. If these experiences are handled expeditiously, the outcome for the person is continued maturation and enhanced development. If, on the other hand, the stress inherent in the crisis is not handled adequately, negative effects may be intensified. Earlier and heretofore latent psychological conflicts may be exacerbated and play a determining role in shaping the form of the new conflict. A repetitive series of symptoms is characteristic of all neuroses. It follows that persons undergoing a crisis are amenable to corrective influences when skilled intervention of cogent and relatively brief duration is applied. The iron, it may be said, is hot at the time of crisis.⁵⁸

Faith in Times of Crisis

The importance of faith in times of crisis is well attested by numerous persons and numerous affirmations. They all begin with the vital premise that all of us are spiritual beings and that to be spiritual implies a belief in a power greater than ourselves.

Professor Veninga's study on "hope" reminds us:

It is easy to lose sight of the spiritual dimension of life. We struggle with jobs that burn us out, forgetting that work, as envisioned by the sixteenth-century theologian John Calvin, is innately good, even holy. We build our pensions and our IRA's and our Keogh plans but forget that ultimately the only security that any of us have rests deep within the quietness of our beings.⁵⁹

CHAPTER IV
CRISIS AND FAITH IN GARRISON AND COMBAT

"Pete Hamill has fallen away --
but he'll get a chest pain,
he'll be back."

- Jimmy Breslin⁶⁰

Rebounding. Everyone does it. Almost everyone, that is. We rebound from illness, financial loss, death of loved ones, and blows to the ego. Sometimes we exceed our expectations and rise from the ashes triumphant. Other times we crumble like a stale cookie -- weeping, bitter and incapacitated. Triumphant or tragic, we've all been there. And life goes on in spite of anguish.

The problem is that most of us think that crises occur to that "other" person. Or we don't think about them at all. Typical of many of us was the reaction of a young woman to recent research linking alcohol consumption to breast cancer. Asked if she would continue to drink, "Therese Gallagher, 23, a student from New York City, said she would continue to down six drinks weekly. 'I don't think about the bad things in life until something happens,' she explained."⁶¹ The fact is that "bad things" happen to all of us at different times, in different types and frequencies, and at varying levels of intensity. And that's when we learn if our faith is rich and deep enough to carry us through our crises, or if we have a "faith shortfall."

We shouldn't have to wait until the time of crisis to attempt to have an awareness, preferably an understanding, of where we stand in matters of faith.

Faith in Crisis

General:

The word crisis is derived from the Greek krinein, meaning 'to decide.' It is synonymous with turning point, climax, juncture, point of change, judgment. Therefore, crisis decisions always involve theories of action rather than theories of knowledge. The character of the crisis is derived from the relationships explicit in the situation. Its orientation is founded upon a schema of serviceability. Any explanation is an effort to use the forces of socialization as a strategy. Crises are the crucibles out of which many innovations emerge; new models of action often receive their initial direction from attempts to cope with emergencies."⁶²

The concept of "crisis" is recurrent in the literature and may well be one of the major keys to an individual's developmental pattern. "Crisis" usually connotes a tragic or near-tragic event. Some researchers use "crisis" to connote an experience of significant change, for better or worse, in a person's life pattern. Or, as Erikson defines it, "...not [as] a threat of catastrophe, but a turning point, a crucial period of increased vulnerability and heightened potential (Erikson 1968). In some instances the use of "transitions" (Levinson) or "passages" (Sheehy) could be equally appropriate. All indicate a succession of change dynamics which reform our lives in sometimes subtle or often dramatic ways."⁶³

In relationship to crises, Bruning and Stokes suggest that:

Faith development occurs more during periods of crisis than during periods of stability. It is in these periods of crisis in one's life that the individual faces more directly the ultimate questions of life's meaning and the relationship of his/her faith to them.⁶⁴

Developmental (or maturational) crises are the critical transition points in every change of place, state, social position, and age. They exist in all cultures everywhere, ancient and contemporary, primitive, peasant, and urban. They are biological and social experiences which include birth, name-giving, baptism, adoption, confirmation, marriage and, of course, death. The family-as-a-system is a coping mechanism of paramount importance in experiencing and resolving these developmental crises.⁶⁵

[In our secularized society] developmental crises, generally speaking, are more personal and hence liable to more traumatic experiences than they were in earlier times. . . . Each of these stages has its negative counterpart: mistrust, shame, guilt, inferiority, identity confusion, isolation, and despair.⁶⁶

Conditional (or situational) crises are the climactic and potentially disruptive events that are, in a temporal sense, coincidental in that critical events occur at random times in the lives of most persons:

While they are always expected, they are unpredictable and therefore constitute the hazards of everyday life that have to be endured and hopefully overcome by the best available adaptive means. They include accidental injuries, including fatal accidents; life-threatening experiences, such as the risks of war; natural disasters, earthquakes, floods, tornadoes, etc.; major and minor physical and mental illness; the psychological trauma of surgery; suicide; those stresses that are incidental to a loss of income and retirement; status and geographic relocation (employment and economic changes, immigration), etc.

These crises are provoked by all incidents whose magnitude approaches catastrophic proportions for the individual. . . . Death is what happens to other people; "It won't happen to me -- at least not for some time to come" is the rationalization that protects the average person from the necessity of contemplating his or her own non-existence. Most people expect a "normal" life to consist of a series of not-especially-disturbing events, but actual statistical reality indicates the likelihood of quite another state of affairs.⁶⁷

Many of the crises and dilemmas that soldiers face are the same as those faced by everyone in our society. Others, particularly those related to direct combat actions, are unique to soldiers on the battlefield.

Of the many battlefield dilemmas, none is more difficult to prepare for and deal with than the threat and constancy of violent injury and death.⁶⁸ Disciplined life in normal times implies ritual and repetition. Order, discipline, and caring are unequivocally essential components of religious faith. They are also a vital component of the socialization process required for life within a community. And they are essential to survive in combat. Strictly "personal morality" in war will not suffice if the interpretation of that morality is "do your own thing." In times of stress, it is possible to retreat to the early stages of childhood, such as toddlers playing parallel to each other, but separately, in a sandbox. Such parallel play without care and concern can spell tragedy. Major General Richardson, citing the literature, notes events in which a decidedly personal morality vis-a-vis the care and status of comrades-in-arms was a vital factor:

Of all prisoners of war in Korea the Americans behaved in the least soldierly manner, as they themselves related with their customary candour. . . Most of the deaths from malnutrition were due to inability to eat unfamiliar food. . . . The Americans coined the phrase "giveup-itis" for those who "seemed to will themselves to die."

Worst of all was the total lack of "group spirit" and discipline, which the Communists encouraged by telling them that among prisoners rank no longer existed. The orders of their captors were obeyed, not those of their own officers or NCOs. Officers who tried to enforce discipline were struck. On the march to prison camps orders and appeals to carry stretchers were ignored and casualties were "callously abandoned beside the road." In camp helpless sick men were "rolled outside the huts and left to die in the cold." The contrast between American and Turkish soldiers is examined. . . Not one Turk collaborated; not one died, though many had been wounded. They maintained strict discipline and group solidarity and looked after their own sick comrades devotedly.⁶⁹

Morals, morality, religious faith, and discipline are all intertwined in the actions of soldiers in war. They affect a soldier's state of mind before, during and after battle.

For the soldier in combat, more family crises and faith/spiritual needs can be anticipated in an increasingly "more-married" Army. The increasing dominant role of families in the Army places new emphasis on the pivotal role of families in the health and welfare of every soldier. Religious support to families obviously supports family well-being. Not so obviously, family ministry also contributes to the success of individual soldiers and their units. "Unit ministry," by definition is ministry to both the soldier and the unit. Larry Ingraham reveals that attending to families is indispensable to the Army combat mission:

You have repeatedly heard that families are important. They are, but we are often unclear as to why. Yes, common decency requires we attend to families; happy families make happy soldier and all that. Yes, we recruit soldiers, but retain families; therefore, families are important. All of these reasons are true. The real reason families are important, however, is that healthy families keep soldiers alive on the battlefield. My scientific colleagues have established that stress is cumulative. Soldiers who go into battle stressed with personal and family problems are at greater risk for panic, poor judgment, despair and apathy in combat. Soldiers with family problems who break in battle also have lower odds for recovery.⁷⁰

Worship is a corporate and individual endeavor.⁷¹ The act of corporate worship strengthens participants in garrison and on the modern battlefield. Marlowe quotes Whitehorn reference the supporting role the group plays. The relationship between group morale and group cohesion that is, the supporting role that the group plays, is not one that is solely limited to the military environment. The relationship is considered by many psychiatrists to be the most important medical fact learned and established in World War II. As Whitehorn puts it:

Our recent military experiences have provided for us overwhelmingly convincing evidence of the close relationship between group morale and susceptibility to psychiatric disorder. Good group morale prevents neuroses. Bad group morale breeds neuroses. . . .

. . . Psychiatrists have tended to avoid moralistic considerations as unscientific. The linkage of morals with morale and with susceptibility to neurosis establishes, however, the necessity to grant scientific psychiatric attention to moral issues in the broadened framework of the human being as inherently a social animal.

For purposes of such study, peacetime situations do not provide such clear-cut pictures of unit morale and social satisfaction as does war. American "common sense" tends to ridicule "team spirit" and "enthusiasm" as "adolescent," while paradoxically

exaggerating the value of the adolescent "virtue" of individualistic competitiveness and rivalry.

Unfortunately the hard won knowledge that was developed out of military psychiatry and social and behavioral science was essentially lost (except for the armed forces). Medicine, in general, and psychiatry and psychology reverted to their peacetime ideologies, practices and therapies based upon the individual as the unit of predisposition, risk and cure. The disease model that underlies most of western thought has been based upon viewing the individual organism as a bounded and autonomous entity who's unique history and physiology interacting in exposure to environmental agents determines the response of both body and mind, as well as the impact of psychological stress upon the body.⁷²

According to Marlowe, it was not really until the mid to late 1960's that a rising school of psycho-social epidemiologies led by such men as Cassel, Cobb, Brown began to assay the effects of group membership as the served to mediate stress and alter risk for disease upon members of populations. This work focuses on the concept of the social support that is the presence or absence of a network of people and institutions which the individual sees as concerned about his or her well being and survival. Its ultimate rationale is socio-biological. Men evolved from their very beginnings as members of structured and ordered social groups and indeed sociality and membership in a hierarchy of groups are part of the fundamental definition of "being human."⁷³

Corporate worship provides spiritual, social, and cultural support. Berkman and Syme published the results of a 9 year follow up study of 4725 adults that was begun in 1965 in Alameda County, California. The findings demonstrated unequivocally that

those who lacked social and community ties were more likely to die, during the follow up period, than those with more extension contacts. These findings were independent of self-reported physical health status at the time of the original survey, as well as independent of such health practices as: smoking, alcohol consumption, obesity, physical activity, and utilization of preventive health services.⁷⁴

Everyone is changed by crises. Affirming what one has lost is an important part of the healing process. Perhaps that is why the Vietnam Veterans Memorial in Washington, D.C., is visited by thousands of people every week.

CHAPTER V

THE UNIT AS "PARISH"

Providing Religious Support

"Religious support" is in part the visible catalog of worship and activities in the garrison or unit master religious program, the significant "doing" component of support. Installation religious programs help people cope with the problems of society and military. They provide a place to worship, gain spiritual uplift, feel safe, and find friends. In the military, where locally available extended family ties are infrequent, the chapel on post becomes family as well. A vital relationship exists between the garrison programs and unit ministry. Garrison and unit ministries are mutually reinforcing and essential for a comprehensive program.

Religious support additionally consists of the less tangible yet indispensable sense of "being" and "knowing" found in the symbols and signs of faith which convey a wholeness, the binding together of heaven and earth that exists with innumerable variations.

The Importance of Symbols

Symbols are inextricably intertwined with caring, trust, hope, and faith. They are part of the structure of our lives today as they have been in the past, providing vital meaning.

But often they are so much a part of our lives that we forget or underestimate their significance.

The need, the craving, for symbols of meaning is not solely the esoteric pastime of theologians and churches. Universally, great literature and even filmmaking deal continually with the need for these symbols of the spiritual in daily life today as in the past.

Symbols and signs are a bridge between the visible and invisible. They are essential elements in comprehending a universal chain of visible and invisible realities by focusing our thoughts on the analogies which link them. The existence of chaplains in the Army and the symbols which accompany their presence in garrison and on the battlefield are a potent manifestation of that chain which stretches from earth to God.⁷⁵

As a spiritual representation of the divine, religious symbols are more than merely works of art. For many of faith, symbols are spiritual representations which inspire religious feeling. Visible religious symbols include ikons, the cross, the Star of David, rosaries, and prayer beads. In Vietnam these symbols were much asked for and ubiquitous. Many soldiers carried these symbols with them as amulets for protection and as reminders of their faith.

The Unit as "Parish"

In the Encyclopedic Dictionary of Religion, a key

definition of the meanings of "parish" brings us to a clearer understanding of the chaplain's military role.

For our purposes these refer to two basic understandings: a territorial meaning in which all persons within a designated geographical area are viewed as members of one universal church; and a gathering and covenanting of God's people in a congregation. The notion of parish as any charge of a pastor extends the meaning beyond its common neighborhood connotations. Thus a clergy person's "personal parish" might be one's charge in the military chaplaincy.⁷⁶

The charge, the personal parish specifically includes the unit of assignment. Surprising to many, but not to unit chaplains, is the positive feeling of "unchurched" soldiers in spiritual matters. This experience is consistent with a major study reported by George Gallup, Jr., and David Poling in a special chapter on faith among the unchurched:

If anything, the unique study on which this chapter is based reveals that the unchurched are believers. They pray. They believe in Jesus Christ. They think seriously about life after death. They trust the resurrection story of Easter morning. They want their children to have religious instruction. In fact, with a few variations, the unchurched claim the same turf as the church -- except they are not attending, supporting, or belonging to a congregation of the visible church. One encouraging sign, though, is the fact that more than half express a positive feeling about the institutional religious community.⁷⁷

The conclusion, according to Gallup and Poling, is that the "unchurched are overwhelmingly believers; and it is not loss of faith, in most cases, that has caused people to become unchurched."⁷⁸

By the nature of unit assignments, chaplains are enabled to also provide faith support to these unchurched soldiers and their

families. For this reason alone, unit ministry offers as part of its charge one of the most unique and rewarding opportunities for ministry available to clergypersons anywhere. The visible congregation is only a portion of the unit chaplain's parish. Gaustad raises the issue whether church membership, or attendance, is ever a valid measure of religious interest and influence.⁷⁹ Unit ministry experience with churched and unchurched soldiers would tend to confirm that perception.

Unit Ministry Team Mission

The mission of the UMT was described in the Army Trainer by a maneuver analyst for the Army's Combined Arms Training Activity, Fort Leavenworth, Kansas:

The UMT's mission on the Airland battlefield is to provide comprehensive religious, moral, and spiritual support to soldiers and their units. The UMT assists the commander by facilitating spiritual factors that enable soldiers to strengthen their faith. Thereby, they achieve inner stability and peace. Inner strength reinforces the bond among soldiers and enhances both individual and group spiritual awareness. A proactive UMT fosters unit cohesion; this ultimately encourages high motivation, through dedication, and effective performance among its members.⁸⁰

Battle Fatigue

The prevention and treatment of battle fatigue casualties generates substantial attention in military literature.⁸¹ Garland and Robichaud summarize the military implications of battle fatigue:

Lessons learned in recent conflicts have demonstrated the validity of generally accepted treatment

principles. Timely identification, treatment far-forward, and a clearly communication expectation that soldiers experiencing BF [battle fatigue] will return to duty continue to be the most effective strategies for managing these casualties. Past failures to manage BF casualties appropriately have led to the permanent loss of trained soldiers and a reduction in combat power . . .⁸²

During the Functional Area Assessment (FAA) for Personnel Services Support (PSS), October 1984, GEN Maxwell Thurman, Vice Chief of Staff, Army, tasked the Army Chief of Chaplains to assess the capabilities of chaplain assistants to work with battle fatigue casualties. This guidance resulted in Army doctrine for the UMT in support of battle fatigue casualties on the Airland battlefield (Field Circular 16-51). Doctrine recognizes that battle fatigue is a command responsibility in which the UMT has a support role.

Army doctrine places the UMT at the proper location, far forward, for the immediate support of battle fatigue casualties.⁸³ UMTs are organically available to a large number of battalions and have many of the prerequisite skills for dealing with this condition, particularly the skills integral to their primary pastoral care mission.

Habitual association with soldiers of a specific unit is a major advantage since to the extent possible preventive measures must be a major focus for the UMT.⁸⁴ In addition to the emphasis on prevention, the UMT is prepared to offer support where and when battle fatigue casualties occur.

Battle fatigue mission functions reinforce the traditional UMT functions in forward elements. The chief value of the UMT

for battle fatigue is that of habitual association and the ability to provide practical pastoral counseling and support related to the soldier's working and living environment to a soldier who is personally known.⁸⁵

CHAPTER VI
MISSION, DOCTRINE, STRUCTURE, TRAINING

Chaplaincy Mission

The Chaplaincy exists because there are soldiers and soldier families. The doctrine of the Army and the mission of the Chaplaincy is to provide for the religious support of soldiers and their families. That support is provided in the strength of mutual faith from garrison to the forward edge of the battle area.

The Chaplaincy mission has for over two centuries been to provide for spiritual support within the Army. "Unit Ministry Team doctrine," however, is of recent origin. Unit Ministry Teams (UMT), consisting of at least one chaplain and one chaplain assistant, are a vehicle, a force structural entity to carry out that doctrine of religious support.

UMTs are assigned throughout the Army to TOE levels of command, battalion and higher, as well as to TDA units and organizations. Ministry performed at the installation level provides expanded opportunity for all soldiers and their families to participate in a diverse program of worship and activities.

Under the Army's doctrine of Forward Thrust, battalion assignments are key to soldier support in combat. From the standpoint of force structure supportability, battalion level assignments place the UMT closest to the soldier's social and

working world within force structural constraints.⁸⁶ Dr. David Marlowe, of the Walter Reed Army Institute of Research, has written:

It is important in this context to reiterate a series of fundamental truths. Armies, divisions, brigades, and battalions do not possess cohesion, nor do they possess morale. In terms of the social structure of the Army, only teams, squads, platoons and companies possess cohesion.⁸⁷

In my experience, effective Unit Ministry Teams members either bring to their unit, or develop through their service within it, a special disposition toward the soldiers and families they serve. Possessing a firm belief in their own religious heritage, they also possess an outgoing, accepting spirit that refuses to take seriously the lines by which we divide ourselves religiously from meaningful faith relationships with each other. By their very nature, by their own resonant psychology and spirituality, they possess an ecumenical spirit. Their work with individuals and groups encourages the spiritual and intellectual freedom and growth vital to the development of faith.

Policy and Doctrine

"Unit Ministry Team" (UMT) Doctrine

Army doctrine states that:

Chaplains and chaplain assistants are normally assigned on a one-to-one basis. In smaller units the chaplain section is comprised of one chaplain and one chaplain assistant who together constitute the "unit ministry team [UMT]."⁸⁸

The doctrinal relationship of the chaplain and chaplain assistant is described as follows:

In combat the chaplain assistant functions as part of the unit ministry team under the supervision of the chaplain. The chaplain and chaplain assistant normally co-locate and travel together. In helping to provide religious support in combat, the chaplain assistant performs both specialized and common soldier skill functions. At times the chaplain assistant performs some duties normally performed by an officer. This permits the ministry team to conduct continuous operations. It also allows the chaplain to devote maximum energy and time to those religious duties which are chaplain-unique.⁸⁹

The lowest level of assignment of a UMT is the battalion. There, and in all other direct support assignments, the UMT must be prepared to fulfill its:

direct religious support requirements . . . in a multi-cultural, multi-ethnic and multi-denominational environment.⁹⁰

In direct support, a UMT will:

- Function as an integral part of the unit of assignment.
- Perform direct staff support with/to command and staff.
- Respond to higher headquarters for general religious support requirements.
- Assess needs, prepare and disseminate religious support plans.
- Provide collective worship services.
- Perform worship services adapted to general religious requirements.
- Provide unit memorial services and memorial ceremonies.
- Coordinate Catholic, Jewish, Protestant, and Orthodox religious coverage in the unit.

- Provide for religious education activities.
- Provide comprehensive pastoral care functions.
- Provide chaplain support activities.
- Provide immediate support for battle fatigue.
- Advise command on morale, moral climate, and religious welfare of the unit.
- Advise command on accommodations to religious requirements and practices.
- Provide coordinating staff required input to plans, orders, and administrative actions.
- Apply soldier skills to assure survival and presence for duty.
- Provide pastoral support to soldier families.⁹¹

The Role of the Chaplain and Chaplain Assistant

The chaplain. Though a doctrinal listing of functions has general value in describing the responsibilities of direct religious support, it fails to bring to life the flesh and blood context in which the chaplain's work occurs. A study produced during the Vietnam War comes closer:

[A] paradox exists in that the military chaplaincy, against which some of the militant elements [in some of the churches] contend, was one of the first arms of religion to move into the arena of life where the action is. Army chaplains have taken on the life style of the context. They serve in units where soldiers are. Many have died in combat. Chaplains live in an integrated community and serve integrated congregations and integrated families. The Army chaplaincy has historically been an ecumenical reality. . . . A considerable number of chaplains have realized a destiny in the vortex of military reality -- the POW

compound. In this vortex, their greatest power is spiritual.

A number of chaplains survived the POW camps of World War II. One such survivor, Chaplain Francis L. Sampson, later became Chief of Chaplains. Of the chaplains captured during the Korean conflict, none survived. Their price of spiritual integrity was death.⁹²

Chaplains must share the soldier's world for their mission to succeed. They are in constant contact with soldiers as they attempt to deepen and broaden their visual fields so that the whole spectrum of meaning and values in their individual lives becomes conscious and visible to them: "For the meaning of life differs from man to man, from day to day and from hour to hour."⁹³

The chaplain assistant. By regulation, chaplain assistants are required to bear arms, maintain soldier and Military Occupational Specialty (MOS) proficiency, and assist chaplains in their staff and religious responsibilities.⁹⁴ UMT doctrine states simply that the chaplain assistant has responsibility to perform caring tasks of ministry under the supervision of the chaplain. This is a major change in direction and emphasis precipitated by an analysis of soldier needs on the Airland battlefield. The new direction does not negate the need for or value of past and current chaplain assistant functions and tasks. It does say that the Airland battlefield requires new and additional priorities. These priorities were clearly mandated by the recently completed Joint Task Selection Board (November 1986) held at the U.S. Army Chaplain Center and School. A significant value of UMT doctrine over time will be a technically and

professionally more proficient chaplain assistant capable of independent actions in the religious support mission.

The Unit Ministry Team as a Resource

Combat and preparation for combat can and do shake the theological underpinnings of life: "Doubts and the pain of such doubting have a way of shaking apart comfortable old habits and ideas and forcing the sometimes arduous, but ultimately rewarding, task of rebuilding."⁹⁵ Some may have no religious underpinnings. Their backgrounds have immunized them to hope. Pastoral care and counseling is invaluable in these conditions. As meaning appears to disintegrate, many question religious beliefs and wonder why God let them down. Others seek meaning and faith. Some believe that they are being punished when in fact they are involved in the perplexities of mortality.

Human dilemmas have spiritual implications for the individual, but combat implications for the Army. The chaplain's contribution to spiritual well-being is highly supportive of individual and mission.

The Army has recognized the need for "Spiritual Fitness" in recent publications.

- Army Regulation 600-63, Army Health Promotion, dated November 17, 1987, assigns to the Chief of Chaplains the Army special staff responsibility for the installation chaplain, family life center program, spiritual fitness, and battle fatigue ministry.

- The Army has also published a series of Army Health Promotion Program pamphlets which address the physical, emotional, and spiritual dimensions of human beings. Department of the Army Pamphlet 600-63-12, September 1987, provides commanders with a definition of spiritual fitness and suggests alternatives to enhance the soldier's total well-being and increase spiritual fitness.

In addition to these distinctly spiritual arenas, much pastoral attention will continue to be devoted to the "normal" daily issues soldiers face: interpersonal relations (with family, peers, subordinates, and superiors), regimentation and rules, lack of privacy (sometimes experienced as a lack of individuality), homesickness, and the numerous unspecified distractions which can prevent soldiers from concentrating on their training and mission. To be supportive, one must be present.

Force Structure and Development Initiatives

Since 1984 the Chaplaincy has undertaken the complex process of describing, formalizing, and standardizing the structure and the functions of the chaplain and the chaplain assistant in Army regulations and doctrine from battalion to echelons above corps to garrison. In this process, UMTs have been established in many J-Series battalions.

The Unit Ministry Team is the Army's doctrine. It has been formulated thus far in Field Manual 16-5 (battalion level), Field Circular 16-50 (general layout which covers the entire Army),

Field Circular 16-51 (battle fatigue), and Field Circular 16-5-4 (garrison). Army Regulation 611-201 (enlisted personnel) was recently revised to reflect the new chaplain assistant requirements. UMT doctrinal requirements and functions will continue to be developed to also specifically address the brigade, the division, and special operating forces.

Training

UMT training is essential, as for all soldiers. At the surface, some disagreement exists. In Chaplain (Colonel) Don Breland's 1987 Army War College study, there is a strongly-voiced opinion by former battalion-level Army commanders attending the War College that chaplains should "perform ministry" during field training exercises as opposed to "training." The former commanders overwhelmingly state that a chaplain's role in field training is "real-time" ministry vice training for combat.⁹⁶ Breland concluded:

This may be an instance where [chaplain] doctrine is out ahead of current perceptions. If so, commanders may need some education on this matter.⁹⁷

I can only assume these opinions were expressed before the students' intensive study of Clausewitz' thoughts on the nature of war, particularly his "friction in war" and the necessity for peacetime training.

Everything looks simple; the knowledge required does not look remarkable, the strategic options are so obvious that by comparison the simplest problem of higher mathematics has an impressive scientific dignity. Once war has actually been seen the difficulties become clear; but it is still extremely

hard to describe the unseen, all-pervading element that brings about this change of perspective. Everything in war is simple, but the simplest thing is difficult. The difficulties accumulate and end by producing a kind of friction that is inconceivable unless one has experienced war. . . . Friction is the only concept that more or less corresponds to the factors that distinguish real war from war on paper. . . . Action in war is like movement in a resistant element.⁹⁸

Superficially, the concept of "religious support" in combat may at first glance appear "very simple." It is, in fact, the "apparently easy" made "so difficult" by friction.⁹⁹ In harmony with Clausewitzian principle, the Chaplaincy's doctrine and training strategy emphasizes the necessity of peace time training exercises to prepare chaplains and chaplain assistants for war. A recent technical report on the 7th Infantry Division (Light) by the Walter Reed Institute of Research "provides specific evidence of the absolute necessity of [technical and tactical] capabilities."¹⁰⁰ According to Clausewitz:

To plan maneuvers so that some of the elements of friction are involved, which will train officers' judgment, common sense, and resolution is far more worthwhile than inexperienced people might think. It is immensely important that no soldier, whatever his rank, should wait for war to expose him to those aspects of active service that amaze and confuse him when he first comes across them. If he has met them even once before, they will begin to be familiar to him. This is true even of physical effort. Exertions must be practiced, and the mind must be made even more familiar with them than the body. When exceptional efforts are required of him in war, the recruit is apt to think that they result from mistakes, miscalculations, and confusion at the top. In consequence, his morale is doubly depressed. If maneuvers prepare him for exertions, this will not occur.¹⁰¹

Realistic training for combat is vital for the UMT and to be effective must be included and rehearsed in all field training

exercises. Training maximizes ministry opportunities on the battlefield.¹⁰² Well trained UMTs gain another advantage on the battlefield, the "chance of withstanding the traumatic shock of battle."¹⁰³

Despite its major role in UMT preparedness, field training alone is not sufficient for the UMT. Branch schooling, study, and reflection are essential so that practical experience can be balanced with theory. Concerning this, Sir Charles Napier wrote: "A man cannot learn his profession without constant study to prepare especially for the higher ranks."¹⁰⁴ Colonel G.F.R. Henderson illuminated the importance of practical experience and theory being brought together through an integrated field and school training strategy:

Frederick the Great in speaking of officers who relied on their practical experience alone, caustically remarked that there were in the army two commissariat mules which had served through twenty campaigns, "but," he added significantly, "they are mules still." To draw all the good out of practical experience, reflection and comparison are necessary; but reflection and comparison will be impossible unless the brain has been trained to think, and the mind is stored with knowledge of the past.¹⁰⁵

Finally, "one of the products of tough, demanding training," for UMTs, "is disciplined proficiency."¹⁰⁶

CHAPTER VII

CONCLUSION

This study has looked briefly at the importance of faith within American society and for the soldier in combat. It has noted the role of the UMT in support of faith. Within its limited scope, it could not be comprehensive or exhaustive. The implications are numerous and must be explored in depth in follow-on studies. I am in agreement with Clausewitz that a "genuine need of our time" is to arrive at a better understanding of the implications of spiritual and moral forces which affect soldiers and their families. ~~The~~ Chaplaincy must lead in the development and presentation of that message at all echelons.

This study has presented some of the strengths inherent in faith, has spoken to the trauma of future battlefields, and introduced the mission of the Unit Ministry team.

Unit coverage is at the crux of religious support for the AirLand Battlefield. Where battalion-level UMT assignments do not exist, experience confirms that units are underserved. Area coverage is helpful, at times inescapable, for filling structural gaps in coverage. It cannot alone compensate down to company and platoon levels for the lack of battalion UMTs.

Unit coverage does not simply "happen" where battalion positions exist merely by force of assignment. Training is a

prerequisite. Unit-based religious support is not the natural experience of most chaplains entering the Chaplaincy. They often come from more narrowly defined experiences in civilian parishes, congregations, and synagogues.

Three requirements must be fulfilled for effective unit ministry. The first is command support. Without it the second and third requirements will not transpire. The second requirement is for positions in the Army's force structure from which unit ministry can happen. In a shrinking Army, those positions are not a given. The third requirement is for training, experience, and technical supervision and support. All three essential in building a unit religious support program which can provide convincing religious support to the majority of the unit's members. Unit ministry imposes the need for theological and personal flexibility. It requires a knowledge and appreciation of the traditions, values, mores, customs, and other such things held in common within a unit upon which ministry can be built and sustained.

A UMT must grow in the understanding of how community is built from these common elements in the midst of religious (and nonreligious) diversity. And it requires a knowledge of the diversity, an awareness of the implications of difference in the spiritual lives of soldiers, and the ability to support that divergence.

Effective unit ministry is plain hard work. Yet, there is a clear benefit to the Army and the soldier in the forward

deployment of Unit Ministry Teams. Though not directly quantifiable, this benefit is analogous to the essential yet intangible nature of command climate.¹⁰⁷ Through unit assignments, an important absorption and understanding of the unit's mission and culture develops. Individual soldier and family needs are better recognized and met.

Unit ministry speaks to faith and hope. UMTs possess technical training and professional qualifications necessary for a comprehensive implementation of the religious support mission. Yet to me it is an uncontroverted fact that the healing powers of faith and hope involve much more than the expertise UMTs bring to the pastoral care of soldiers. An essential first step is the shared experience, primarily the chaplain-soldier relationship inherent in unit assignments.

Shared experiences contribute to the support and development of shared values, including those shared experiences which sustain and strengthen common and spiritual values. UMT acceptance and effectiveness are increased when soldiers see the major UMT mission focus is directed toward living and working within a unit with them and their families. The essence of unit ministry is ultimately found in the frequent visits and contacts, the face-to-face experience of faith with soldiers under garrison, training, and combat conditions.

From the inception of Forward Thrust doctrine, the advantages of battalion and higher unit-level UMT assignments were unquestionably foreseen by the Army's senior leadership.

They recognized that UMT support far forward was a prerequisite to the conditions for effective soldier support:

Senior professionals establish conditions that require members of the command to live together, work together, train together, and play together. They know that anything providing opportunities for soldiers to have meaningful common experiences which tie them together is useful.¹⁰⁸

Implementation of Forward Thrust doctrine is not yet complete. A threat to the execution of religious support doctrine lies in the nature of the Army force structure and force development systems. Doctrinal intent is easily lost piece by piece within the various implementing Army Regulations and Field Manuals. The tendency is for each regulation or manual to disengage segments of the doctrine from the whole in order to fulfill its own narrow proponent area. The Chaplain Branch proponent wields limited influence within this process of fragmentation. Sustaining doctrinal connectivity is therefore an issue. The strength of religious support doctrine is its linkage of the religious support mission within and among units and the further linkage of the units with garrison programs and resources. Only as chaplains and commanders understand this will Forward Thrust doctrine finally be fully implemented and sustained.

CHAPTER VIII

RECOMMENDATIONS

No doctrinal change is recommended or required. The direction of Army doctrine pertaining to religious support is sound, though not yet comprehensive, and will be further enhanced during the currently scheduled cyclical revision.

It can never be acceptable, however, to merely define religious support doctrine and lay it to rest between the covers of a field manual. The Chaplaincy must continuously explore the ramifications of faith in the lives of soldiers and their families, particularly as they strengthen and sustain soldiers in combat, and relate them to Unit Ministry Team functions and activities essential in support of that faith. The doctrinal direction is sound. Some components of that doctrine remain to be more fully explored.

CHAPTER IX

ENDNOTES

1. Parker C. Thompson, The United States Army Chaplaincy--From Its European Antecedents to 1791, p. 106.

2. Ibid., p. 107.

3. Of the many possible definitions of "faith," I subscribe to the Apostle Paul's position that faith is the substance of things hoped for, the evidence of things not seen (see Hebrews 11:1). Recognizing that this definition may not satisfy all, I add the following quotations taken from personal notes.

G. A. Gaskell wrote: "Faith may be understood as the perception of the ideal and of that which is coming in evolution. A sense of that which is superior to knowledge, i.e., intuition of Truth. Acceptance of the system of nature with all its invariable sequence, its suffering and evil, as inevitable and perfect in process, in regard to its end which is God."

J. A. Stewart declared "that it is in Transcendental Feeling manifested normally as Faith in the value of life, and ecstatically as sense of Timeless Being, and not in thought proceeding by way of speculative construction, that Consciousness comes nearest to the object of metaphysics, Ultimate Reality"

Finally, R. J. Campbell asserted that "Faith is not anti-rational, but super-rational; it is that whereby we lay hold of the spiritual and eternal. . . . Man's whole nature longs for fuller satisfaction . . . Unless you can interpret life in terms of the spiritual, it is a mere chaos, not even rational; you could not reason about a world which had no sort of order in it, and the moment you predicate that you are dealing with spiritual ends."

4. Dr. Viktor E. Frankl provides significant insights into the development of unconditional faith into unconditional meaning in his Man's Search for Meaning. From his experience as a therapist and survivor of Nazi concentration camps, Frankl stresses "the striving to find a concrete meaning in personal existence, the will to meaning" (p. 159).

5. Thompson, p. 175.

6. Ibid.

7. Basic definitions are in order. Following James Fowler and William Cantwell Smith, "faith" is seen as different from "religion" or "belief." Though often used synonymously, each is considered to have an identity and meaning of vital importance in faith development. The following summaries are from Fowler's Stages of Faith as summarized by Charles Bruning and Kenneth Stokes, "The Hypotheses Paper," in Faith Development in the Adult Life Cycle, ed. by Kenneth Stokes, pp. 17-61.

Faith in this paper is viewed as a generic or universal feature of the human struggle for identity, community, and meaning. To summarize Fowler, faith is the often verbally inexpressible bond of commonality in dealing with life's ultimate issues which may be shared by two or more individuals. Faith necessitates a fundamental alignment of the heart and will, a commitment of loyalty and trust.

Belief is the way by which faith expresses itself. Beliefs are the expressions of the human's need to communicate and to translate experiences into concepts or propositions. Belief or beliefs are an important mode for expressing and communicating faith, and are one of the vital constituents of a religious tradition. They usually take the form of words, sentences, statements, doctrines, and creeds by which they, of necessity, become something outside the individual which the person can only intellectually affirm, deny, or question.

Religion refers to the cumulative traditions of the faith of a people in history. Religion includes the wide variety of sacred writings, symbols, liturgical expressions, creeds, artistic representations and ethical teachings. It is a relatively stable and formalized structure of relationships which bind people together in a common purpose.

For contrasting religion and belief with faith, Wilfred Cantwell Smith, a historian of religion is particularly helpful:

Faith is deeper, richer, more personal. It is engendered by a religious tradition, in some cases and to some degree by its doctrines; but it is a quality of the person, not of the system. It is an orientation of the personality, to oneself, to one's neighbors, to the universe; a total response; a way of seeing whatever one sees, and of handling whatever one handles; a capacity to live at more than a mundane level; to see, to feel, to act in terms of a transcendent dimension.

While of value, I will not consistently make such distinctions. While they are helpful to look at the meaning of faith, they are also necessarily arbitrary and should not be

looked upon as absolutes. Taking these distinctions literally tends to disparage "religion" and makes it a poor stepchild of "faith." I do not find this the case in fact. Religion is not a collection of dead things from another era but a living movement and institution which is moved and shaped by the dynamics of faith and belief and, in turn, shapes our faith and belief.

8. See Herbert J. Muller, The Uses of the Past, p. 78. Concerning the universally felt need for and response to religion, Muller writes that "religion serves a rational purpose, responding to cognitive as well as emotional needs, and that these needs are as vital for civilized as for primitive men. In trying to make sense of the world, religion may range from animistic myth to metaphysics; but in any case it deals with questions that science does not answer, or even raise at all. Science explains how things happen; it does not explain why things are, or why they are as bad as they often seem. It explains the immediate causes of suffering and death but not the pathos of mortality, the reasons why man must suffer and die. Likewise knowledge alone does not bring peace and wisdom. Men still have to come to terms with what they know, and don't know. They have to accept their universe, whether it be the universe of Einstein or of Augustine" (pp. 78-79).

See also Sir James Frazer's The Golden Bough, originally published in 1922, which describes the evolution of worship from savagery to civilization and the entry of lasting moral, ethical, and spiritual values. One is reminded that for Immanuel Kant, one of the great philosophic system-builders of all times, God's existence was a matter of rational faith, a postulate of the practical reason: "It is morally necessary to assume the existence of God."

9. There is an extensive grey area of overlap between religion and art that this study omits. Many forms of art do uplift us from the primal to the divine. Some musical performances are so uplifting that listening to them becomes for many, in fact, a religious experience.

10. See Cassell's Bible Dictionary, article "God," cited in James E. Talmage, Articles of Faith, p. 460.

11. See Edwin S. Gaustad, Faith of our Fathers: Religion and the New Nation, p. 130.

12. Ibid., p. 132. Citing Alexis De Tocqueville, Democracy in America, Vol. 1, pp. 305-306.

13. Prayer is one example of religious belief among many that could be cited. See Margaret M. Poloma, "The Effect of Prayer and Prayer Experience on Measures of General Well-Being: Exploring a Paradox." Poloma notes that Gallup Reports

consistently demonstrate that over 90% of Americans claim to pray. Her annual "subjective quality of life ratings" for 1985 were generally consistent with Gallup Report findings:

96% of the respondents professed to believe in God, 95% provided some religious affiliation, 68% were members of a church, and 30% claimed to be "born-again" Christians. Also significant for this paper, 92% report that they do, at least on occasion, pray (excluding grace before meals and during church services), with 40% praying at least once a day (Ibid., p. 4).

Similarly, a recent survey reported in USA Weekend (December 19-21, 1986, p. 5) that 93 percent of us believe God hears and answers prayers. Cited in this survey was a fairly typical person, Ralph Jewell, of Rochester, Minn., who said he "started praying every day when I was in Vietnam and was in fear of my life. I would thank God for making it through the day and pray I would make it through the next day."

Finally, the Princeton N.J. Religion Research Center, an affiliate of the Gallup organization, reported for 1987 that organized religion shared first place with the military in the degree of confidence Americans place in institutions. Both were at 61%. This same survey found that of Americans who turn to prayer, meditation or Bible reading at times of depression, 94% say it works. That was the highest rating of effectiveness for any of the relief measures used. (See AP Report, cited in "Religion," The Sentinel (Carlisle), Friday, 13 November 1987, B-6.)

14. Gaustad, p. 138. Citing Douglas in Zorach v. Clauston (1952). This case decided in favor of New York's "dismissed time" for religious instruction.

15. Between 1981 and 1986, the Faith Development in the Adult Life Cycle Project studied a variety of factors relating the processes of faith development. The research involved well over 1000 persons in North America and provided hundreds of insights which have implications for ministry and the helping professions. Two highlights of the findings related to this paper are: 1) The quality of a person's involvement in the faith community, more than membership per se, contributes most to faith development. 2) There is a strong positive correlation between one's psychosocial health (Erikson measure) and his/her faith development (Fowler stage structure). (See "Faith Development in the Adult Life Cycle [FD/ALC]," May 1987, a report prepared for The Religious Education Association (REA) of the United States and Canada and Twenty-Two Partner Sponsors.)

16. John Keegan and Richard Holmes, Soldiers, p. 51.

17. Ibid., p. 52.

18. Samuel A. Stouffer, et al., The American Soldier: Combat and Its Aftermath, Studies in Social Psychology in World War II, Vol II, p. 172.

19. Ibid., p. 173.

20. Ibid.

21. Ibid., p. 186. Stouffer found that for men with combat experience 79 percent reported increased faith in God. This compared to 54 percent for men without religious experience (p. 187). Correspondingly, a larger percentage of men without combat experience reported they became less religious during their Army experience. When one considers the ratio of infantrymen to the total force in Europe in World War II (estimated at 6%), and their high percentage of the total casualties (53%), it is not difficult to understand the existential dilemma of men in combat.

22. Faith, the subject of this paper, is one of the major contributors to combat morale. Keegan and Holmes, pp. 51-55, also list other contributors which fall outside of, but are not entirely distinct from, this study's major focus: the presence of comrades, personal honor, esprit de corps, professional standards, belief in war aims, and leadership. They would also include two other major contributors: the lure of reward (loot, money, alcohol, drugs) and the framework of discipline without which no Army can function effectively in peace or war.

23. Stouffer, p. 188. This difference between personal faith and adherence to formal religion is vital to an understanding of unit ministry.

24. Cited in Daniel B. Jorgensen, The Service of Chaplains to Army Air Units 1917-1946, p. 277.

25. General Dwight D. Eisenhower, Circular Letter, No. 310, p. 1376.

26. General John W. Vessey, Jr., Chairman, Joint Chiefs of Staff, from an address for the Anniversary of the Chaplain Branch given at the U. S. Army Chaplain Center and School, Fort Monmouth, NJ, 29 July 1985.

27. Quoted by Clark M. Clifford, "Has America Lost Her Way? A Retrospect on Mr. Truman," in The Korean War: A 25-Year Perspective, ed. by Francis H. Heller, pp. 237-238. Mr. Clifford quotes President Truman at the end of his term of office as saying: "Our ultimate strength lies not alone in arms, but in the sense of moral values and moral truths that give meaning and

vitality to the purposes of free people. These values are our faith, our inspiration, the source of our strength, and our indomitable determination" (p. 243).

28. Carl von Clausewitz, On War, 1984, Book Three, Chapter One, p. 180; and see Book Two, Chapter Two, p. 137.

29. "Der Fehler der meisten unter ihnen ist der Mangel alles philosophischen Geistes, daher so oft eine schlechte unzusammenhaengende Enrichtung des Ganzen, schlechte Begrueundung der einzelnen Grundsaeetze und Regeln, kleinliche Ansichten, oft im hohen Grad pedantisch. Sehr viel ueberfluessiges und noch mehr falsche Regeln" (quoted in Werner Hahlweg, "Philosophie und Theorie bei Clausewitz," in Clausewitz-Gesellschaft e.V., Freiheit ohne Krieg?: Beitraege zur Strategie-Diskussion der Gegenwart im Spiegel der Theorie von Carl von Clausewitz, p. 326.

30. Clausewitz, On War, Book Two, Chapter Two, p. 136; and see Book Three, Chapter One, p. 177. I have made comparisons of the English version with the German, using Vom Kriege: Hinterlassenes Werk des Generals Carl von Clausewitz. Howard and Paret's English translation of On War exhibits a curious omission of what I consider Clausewitz' "spiritual" content. For example, they omit definitions intrinsic in Clausewitz' day in such German words as "Geist" and "geistig" ("spirit" and "spiritual" as well as "mind," also "ghost" as in the Holy Ghost). Instead they favor the inadequate and somewhat anachronistic English "psychology" or "mind" except in a few instances where "Geist" as "spirit" does not imply a specifically "spiritual" quality (e.g., On War, p. 133). While seemingly inoffensive, the net effect creates a psychological imperialism which neither existed nor is implied in Clausewitz' selection of words.

The German clearly encompasses spiritual as well as mental and intellectual qualities. To summarize: First, only in rare instances does Clausewitz actually use the word "psychology" (e.g., On War, p. 597 "thanks to the laws of psychology," Vom Kriege, p. 979 "aber nach psychologischen Gesetzen"). Second, "psychology" as a discipline was still a rudimentary discipline during Clausewitz' lifetime (died 1831) and not a major factor in his intellectual development. Goldenson notes that:

Modern psychology is distinguished from earlier studies of men and animals by its strict adherence to scientific method. . . . the field did not come fully into its own until Wilhelm Wundt [1832-1920] . . . (Robert M. Goldenson, Ph.D., The Encyclopedia of Human Behavior: Psychology, Psychiatry, and Mental Health, p. 1059.

Third, any influence on Clausewitz of Kant's transcendental ideas (e.g., Kant postulated immortality) and the metaphysics of

German idealism are removed through translation. See further discussion in this paper on Kant's pietistic philosophy and his influence on Clausewitz. Though a point of interest, I find no evidence that Clausewitz adopted language with metaphysical association merely to give tangible expression to secular or psychological formulations.

In modern German, the use of "geistig" continues to include diverse intellectual, cultural and spiritual themes. For example, the German newspaper Rheinischer Merkur has a weekly section entitled "Geistiges Leben" dedicated to the discussion of film, music, theater and the arts, philosophy, psychology, religion, and theology.

In a recent edition of Army Magazine, Colonel Lloyd Matthews had much the same difficulty with English translations of On War that I encountered. He notes:

The book, to readers of English, is a translation. Clausewitz wrote in German, of course, and it was early nineteenth-century German to boot, when the recondite prose idioms of Immanuel Kant [1724-1804] and Friedrich Hegel [1770-1831] were much in fashion.

His [Clausewitz'] lack of consistency forced translators to render certain German terms variously in English, depending upon their reading of context, never an exact science. . . . Other problematic terms are the German equivalents of battle, engagement, purpose, means, psychological, moral, morale and absolute war (Lloyd J. Matthews, Colonel, USA retired, "On Clausewitz," Army Magazine (Vol. 38, No. 2), February, 1988, p. 22).

31. Jurg Martin Gabriel, Clausewitz Revisited; a Study of His Writings and of the Debate Over Their Relevance to Deterrence Theory, p. 48.

32. B. H. Liddell Hart, Strategy: the Indirect Approach, p. 430.

33. Clausewitz, Vom Kriege, p. 347: ". . . more difficult [than the relations of material things] is an understanding of spiritual-intellectual forces which are in play" (my translation).

34. Peter Paret, Clausewitz and the State, p. 158. Psychology has only recently begun to concern itself seriously with the study of imagination. And much of recent research has dealt only with the role of imagination in problem solving, in memory, and in therapy. There is also a role for imagination in the search for inner peace. I must be able to imagine that which I seek to achieve. In this regard, biblical imagery plays an essential role in faith education. From earliest American beginnings, it

was the religious ingredient that

somehow defined a people and gave them purpose. In the Western world biblical allusions and precedents have proved most compelling, since, for so much of that world's history, the Bible provided a common core of ethical teaching, of cosmic orientation, of historical unfolding, of metaphysical or theological underpinning (Gaustad, p. 7).

Biblical imagery, biblical history, and biblical language pervade American life and provide spiritual commonality.

35. Paret, p. 38. In Germany Pietism cultivated faith and religious emotion:

[Pietists] minimized dogmas and emphasized the effort to lead Christlike lives. They ignored rationalism and, frankly mystical, stressed a direct relationship of man to God. . . . Many welcomed the freshness and human warmth of the Pietist approach to religion, and, while Pietism never developed a separate church, it was a strong influence among eighteenth-century Protestants in Germany.

The Pietist influence came into philosophy through the person of Immanuel Kant (1724-1804) . . . [Kant's] philosophic point of view, known as "idealism," [insisted] that the basic matters of religion were not subject to reason alone. It was the basis of much of the religious and philosophic thought of the succeeding century (Carlton J. H. Hayes and Charles W. Cole, History of Europe Since 1500, pp. 215-217).

36. Paret, p. 149. Clausewitz' understanding of Kant came to him through Kant's student, the professor of philosophy Johann Gottfried Karl Christian Kiesewetter (1766-1819). Additionally, Clausewitz' teacher Scharnhorst was deeply engrossed in ontological issues and the theory-practice problematic applied to military strategy. See Hahlweg, pp. 326-327.

37. As Kant arrived at this standpoint, he postulated: "Es ist durchaus noetig, dass man sich vom Dasein Gottes ueberzeuge; es ist aber nicht ebenso noetig, dass man es demonstriere" (quoted in Hermann Glockner, Die europaeische Philosophie von den Anfaengen bis zur Gegenwart, p. 605).

38. See Glockner, p. 595, and Ernst Rose, A History of German Literature, p. 172.

39. Paret, p. 160. See also Glockner, p. 600.

40. Ibid., p. 168.

41. Ibid., p. 85.

42. Margaret Emery, "69,000 Volts Fell Worker," The Sentinel (Carlisle), 23 February 1988, p. A-1. Quoting Dave Tritt who with his wife and father-in-law rushed across a street in Carlisle, Pennsylvania, to aid a construction worker whose hair and clothing were on fire after his boom struck a high tension wire.

43. Book III, Ch 1, 42; in W. H. D. Rouse, The March Up Country, p. 74; translation of Xenophon's Anabasis. Discussed in F. M. Richardson, Fighting Spirit. A Study of Psychological Factors in War, p. 3; Major General Richardson served 30 years in the British Army as a medical doctor.

44. Richardson, p. 43. Note the similarity between Xenophon's observation and that of General Marshall cited earlier: " . . . the religious nature of the soldier who knows God and who has the spirit of religious fervor in his soul."

45. U.S. Surgeon General C. Everett Koop has appropriately broadened the application of this saying to include soldiers and their families. "It used to be said in World War II that there were no atheists in foxholes. I have found there are very few atheists among the parents of dying children. This is a time when religious faith can see a family through the trying circumstances" (quoted in Sandra Boodman, "Citizen Koop: The Report on the Surgeon General," The Washington Post Magazine, November 15, 1987, p. 22).

46. Richardson, p. 43.

47. It is also documented in many official Army publications. For example, U.S. Department of the Army, Department of the Army Pamphlet 30-101: Communist Interrogation, and Exploitation of Prisoners of War, May 1956 (hereafter referred to as "DA Pam 30-101"). Para 78, "Faith," reads:

Faith is another personal quality which is most important. As was demonstrated innumerable times in North Korea the communists systematically attempted to break down a prisoner's faith in himself, in his fellow prisoners, in his superiors, in his country, and in his God. Undermining and destroying an individual's faith is required before indoctrination can succeed. . . . Mutual faith and trust among prisoners of war groups can effectively block any future attempts by an enemy.

Para 79, entitled "Religion" is also of note:

There have been numerous accounts of the heroic activities of chaplains in the POW camps who despite strong opposition

by their captors, diligently and fearlessly ministered to the spiritual needs of the prisoners of war. Significantly there are other reports of individuals not clergymen who also conducted services and attempted to keep religion alive in an environment where spiritual values were unknown. The moral and spiritual consolation and solace that can be derived from religion makes it a most important support to a soldier held captive by a Communist party.

48. Keegan and Holmes, p. 39.

49. Ibid.

50. Madison's fight to preserve the right of religious diversity led him to have reservations about publicly paid chaplains. However, as president he did not see fit to reverse the precedents of the late 1700's. In a letter to Edward Livingston, dated 10 July 1822, Madison wrote: "As the precedent is not likely to be rescinded, the best that can now be done, may be to apply to the Const. the maxim of the law, *de minimis non curat*" (quoted in Robert S. Alley, James Madison on Religious Liberty, p. 82). His motivation was "the equality of all sects in the eye of the Constitution" (Ibid.).

51. Wiesel, survivor of Buchenwald, winner of the 1986 Nobel Peace Prize and the Congressional Gold Medal of Achievement. Quoted in "What Really Makes Us Free," Parade. The Sunday Newspaper Magazine, December 27, 1987, p. 9.

52. The church's value in teaching vital virtues, including honesty, compassion, and self-esteem, and the moral values of the Judeo-Christian tradition, is the subject of a recent, front-page Washington Post article, "Sunday Schools Regaining Popularity." The sub-headline read, "Secularized Parents Enroll Children for Moral Instruction." The article noted that many older, baby-boom parents of the 1960s who once rejected religion as useless, even harmful to an understanding of the world, are now enrolling their children in Sunday schools throughout the U.S. They cite Erikson, the developmental psychologist many of them studied in college (The Washington Post, Sunday, December 20, 1987, p. A-1, A-21).

53. Howard R. Burkle, God, Suffering, and Belief, p. 47.

54. I am fully in agreement with Durkheim on this issue. I am also aware of the philosophical and psychological arguments for atheism that have been made from Ludwig Feuerbach ("to have no philosophy is my philosophy, no religion is my religion") to Sigmund Freud. Those arguments will not be pursued in this study because of scope limitations and because the inevitable conclusion of a pure form of atheism is nihilism. I recommend to the reader Hans Kueng's Does God Exist? Kueng provides a

valuable discussion of the arguments for faith in God and the counter arguments. The conclusion? A "yes" to God remains a more reasonable belief than its alternative, nihilism. He presents the yes to reality as the alternative to nihilism, the yes to God as the alternative to atheism.

55. Emile Durkheim, "The Problem of Religion and the Duality of Human Nature," in Knowledge and Society: Studies in the Sociology of Culture, Past and Present, Vol 5, ed. by H. Kuklick and E. Long, pp. 1-44; and see Robert Alun Jones, "Durkheim, Frazer, and Smith: The Role of Analogies and Exemplars in the Development of Durkheim's Sociology of Religion," American Journal of Sociology, pp. 596-627.

56. Robert L. Veninga, A Gift of Hope: How We Survive Our Tragedies, p. 210; Veninga is a professor in the School of Public Health at the University of Minnesota.

57. Adam Smith (1723-1790) recognized very early the innate need of people to care for others and applied it to management theory. It is crucial to recall that before becoming what some have called "the first economist," Adam Smith was a moral philosopher. Although famous for the Wealth of Nations, in his first book, The Theory of Moral Sentiments (1759), Smith argued that the optimal society is the result of conducting all affairs -- social, economic and political -- with the good of others in mind. The failure to act on that innate sympathy results in a suboptimal mercenary society driven by raw egoism and alienation of the individual from institutions and society. And see also such early authors as Bishop Joseph Butler (1692-1752) and Francis Hutcheson (1694-1746).

58. See Howard P. Rome, M.D., "Crisis Intervention," in Psychiatry, Ministry & Pastoral Counseling, ed. by A. W. Richard Sipe and Clarence J. Rowe, p. 266. Rome is professor of psychiatry emeritus, Mayo Graduate School of Medicine, Rochester, Minnesota.

59. Veninga, p. 208.

60. In Peter Occhiogrosso, Once A Catholic.

61. Time Magazine, 18 May 1987, p. 66.

62. Rome, p. 265.

63. See Bruning and Stokes, pp. 44-45.

64. Ibid., p. 56; italics theirs.

65. See Rome, p. 267.

66. Rome, p. 268.

67. Ibid., p. 269; italics mine.

68. Dr. David Marlowe of the Walter Reed Army Institute of Research has written:

The environment of combat for the contemporary American soldier is the most stressful, threatening and alien that human beings can be subject to.

The power of the battlefield to break men can never be overstated. As intensity, lethality and the duration of time in which the troops are engaged in exchanging direct and indirect fire with the enemy increase, the potentiality for individual breakdown and unit disruption also increases. History is our guide and is a compelling schoolmaster; and it is to history, particularly of World War II and the 1973 Arab Israeli Yom Kippur War that we must look for guidance to the worst case conventional wars of the future (David H. Marlowe, Ph.D., Cohesion, Anticipated Breakdown, and Endurance in Battle: Considerations for Severe and High Intensity Combat (Draft), p. 1 (hereafter referred to as "Cohesion").

69. Richardson, p. 166. Morris Wills, an American soldier in the Korean War, was captured by the Chinese, refused repatriation, and defected to China. He later returned to the U.S. Wills corroborates Richardson's description from his own experience. Describing the prisoners' weeks of march to a prison camp near the Yalu, he notes the inability of the American prisoners to eat the food provided and refers to the problem of "Giveupitis." Wills concludes:

It was the Turks who came through this [the march] the best. They had one officer with them and he was a god; his word was absolute law. The Turks were disciplined; not one died. The British and Filipinos were also organized. The Americans were the least well organized. We had some officers with us, but they didn't take charge. An officer would order you to do something, and you'd just tell him to go to hell. Both of you felt you would probably never make it back (Morris R. Wills and J. Robert Moskin, Turncoat: An American's 12 Years in Communist China, p. 42. Tellingly, Wills noted later (p. 61): "I'm not very disciplined.").

In a full treatment of this subject, many mitigating factors would be considered and analyzed. Bevin Alexander, for example, notes that "mostly young and inexperienced soldiers [were] thrust

without warning into the Korean maelstrom [and] had not been prepared emotionally, psychologically or physically . . . for the almost inconceivable trial by fire that they faced" (Bevin Alexander, Korea: The First War We Lost, pp. 46-47). Wills had barely turned eighteen at time of capture.

70. LTC Larry H. Ingraham, "Caring is Not Enough: An Uninvited Talk to Army Leaders," in Military Review, pp. 47-48. Ministering to "units" may be a new concept to some but not to unit chaplains. It is an essential component of "unit ministry" because troubled units create troubled soldiers and families. Quoting Ingraham:

We have known, for a long time, that troubled families produce troubled soldiers who, in turn, create troubles in their units. However, the evidence is now clear that troubled units produce troubled soldiers who then create troubles in their families. The causal relationship is really a circle. We can fairly accurately assess the morale in our units in two ways: we can ask soldiers and attend carefully to families in assessing our combat readiness (Ibid., p. 48).

71. I will not pursue the theological contention of those who maintain that worship, rites, and sacraments are offered strictly as means to a personal renewal of grace, not as means to corporate inspiration. During the late eighteenth century, there was much argument over the place of religion in America: Was religion essentially private and individual, or was it inescapably public and corporate? I answer yes to both sides of the issue and recognize that these two apparent dichotomies can only be held together in creative tension.

72. Quoted in Marlowe, Cohesion, pp. 37-38.

73. Ibid., pp. 38-39.

74. Ibid., p. 43.

75. Some of this thought is paraphrased from art historian Jeffrey Denton in "Blazing Exceptions to Nature," Time Magazine, November 30, 1987, p. 96.

76. Ralph L. Underwood, "Pastoral Counseling in the Parish Setting," in Clinical Handbook of Pastoral Counseling, ed. by Robert J. Wicks, Richard D. Parsons, and Donald E. Capps, p. 333; italics mine. Dr. Underwood is Associate Professor of Pastoral Care at Austin Presbyterian Theological Seminary.

77. George Gallup, Jr., and Daniel Poling, The Search for America's Faith, p. 79.

78. Ibid., p.89.

79. Gaustad, p. 2.

80. Timothy R. Decker, CPT, "On the Battlefield: Stress, Fatigue, Fear," Army Trainer, p. 13.

81. Two examples of current studies are summarized in Military Medicine, December 1987: Shabtai Noy, "Battle Intensity and the Length of Stay on the Battlefield as Determinants of the Type of Evacuation," pp. 601-607; Frederick N. Garland and Michael R. Robichaud, "Knowledge of Battle Fatigue Among Division Combat Medics and the Effectiveness of Training," pp. 608-612. LTC Noy, Ph.D., is from the Hebrew University of Jerusalem and was formerly head of Research & Evaluation Branch, Mental Health Department, Medical Corps, Israel Defense Force. He discusses examples of reaction to stress as determinants of the type of exits from the battlefield. CPT Garland and MAJ Robichaud, MS USA, report their study of medics' training for battle fatigue in the Third Infantry Division.

82. Garland and Robichaud, p. 608, with reference to Marlowe's Cohesion.

83. UMT support for battle fatigue casualties far forward gains added importance because of the "need to focus all medical assets on seriously wounded soldiers in forward treatment facilities" (Garland and Robichaud, p. 608). Noting the mobility of maneuver battalions requiring frequent moves by battalion aid stations, Garland and Robichaud observed:

Difficulty in locating battalion aid stations coupled with the general absence of transportation available to division mental health personnel (psychologists, social work officers, psychiatrists, behavioral science specialists) made their role as consultants and triage agents nearly impossible forward of the brigade clearing station. These observations led us to conclude that our predeployment role as trainers of division medical personnel was at least as important as our potential value as care providers to soldiers in combat (Ibid.).

84. Battle fatigue prevention is not restricted to peacetime and pre-battle activities. It spans the spectrum through post-battle and the return to peace and includes pastoral counseling and training. There is a carryover of experience from peacetime and pre-combat relationships to those of battle, post-battle, and beyond. For the AirLand battlefield, these UMT-soldier relationships establish a climate of confidence and support important to battle fatigue prevention and intervention actions. See U.S. Department of the Army, Field Circular 16-51 (hereafter

referred to as "FC 16-51). Chapter 2 discusses the doctrinal range of UMT activities.

85. There are many, complex components of battle fatigue which are beyond this paper's scope. One of these, the subject of this paper, is faith, and the inner spiritual strength of the individual. Of another component, fear, S.L.A. Marshall reminds us that "fear is general" among forces and that the "seeds of panic" are always present in troops while in the midst of physical danger (S.L.A. Marshall, Men Against Fire, p. 149). Faith and prayer have been shown to be powerful influences in dealing with fear in combat.

86. I cannot overemphasize the importance of Forward Thrust doctrine for the religious support mission. The connectedness of a UMT to a unit is important to its effectiveness. The degree to which the UMT is socially embedded is also related to its efficacy in the helping role. Working within a unit, UMT members have access to informal resources they can mobilize to assist soldiers in problematic situations. In the absence of an organic UMT, support obtained from outside of the unit is often of necessity restricted to more formal channels with fewer informal resources to assist the soldier. Thus for many issues for which assistance is requested, non-organic (outside) support inclines to change the nature of support offered from helping to fact-finding. The UMT embedded within a unit can bring the helping resources of organic support to bear on individual and unit problematic situations while retaining access to other channels if needed.

87. Marlowe, Cohesion, p. 50.

88. U.S. Department of the Army, Field Manual 16-5, p. 2 (hereafter referred to as "FM 16-5").

89. Ibid., p. 31.

90. U.S. Army Chaplain Center and School, The Unit Ministry Team Concept Development Group, p. 5 (hereafter referred to as "UMT Concept").

91. Ibid., pp. 10-12.

92. U.S. Army Combat Developments Command, The Chaplain's Role as Related to Soldier Motivation, pp. 2-3.

93. Frankl, p. 171. Perhaps, as Frankl has suggested, discomfort, suffering and pain such as soldiers encounter enable many of them to discover deeper meaning in their lives. Chaplains participate in this discovery process.

94. U.S. Department of the Army, Army Regulation 165-20, para 2-6 (hereafter referred to as "AR 165-20").
95. Terri Zaugg, "A Journey with Doubt," Dialogue: A Journal of Mormon Thought, Spring 1988, p. 156.
96. Chaplain (Colonel) Don C. Breland, The Commander's Perspective on the Role of the Chaplain, p. 33. In a survey of students at the Army War College resident course, 107 out of 126 former commanders selected "real-time" ministry over training -- only 18 chose training as the first priority during training exercises.
97. Ibid., pp. 33-34.
98. Clausewitz, On War, Book 1, Chapter 7, pp. 119-120.
99. Ibid., p. 121.
100. David H. Marlowe, Ph.D., Unit Manning System Field Evaluation, p. 3.
101. Clausewitz, On War, Book 1, Chapter 8, p. 122.
102. Keegan and Holmes, p. 42, note that "the process of military training is designed as much to inculcate the group cohesion and solidarity upon which fighting spirit depends as it is to produce an adequate level of technical or tactical expertise."
103. Ibid., p. 43.
104. U.S. Army War College, Old Look-New Subject: The Operational Level of War, p. 42. Edited and annotated reprint of COL G.F.R. Henderson's 1894 lecture "Lessons from the Past for the Present."
105. Ibid., pp. 38, 40.
106. U.S. Department of the Army, Field Manual 22-103, p. 63 (hereafter referred to as "FM 22-103"). In regard to the World War II experience, Rear Admiral Eccles noted that training and exercises form the final test of readiness. Referring to those specialized in technical fields, he wrote:

sound technical training is their fundamental preparation for war. In addition, however, specific attention should be paid to the development of fundamental discipline, leadership, and personal versatility which are so vital . . . under wartime conditions. World War II showed that too many . . . were unable to care for themselves under adverse conditions and that too many were so narrowly trained

that they were of little use under combat conditions. The ability to adapt and to improvise are . . . important . . . and it is just as important to maintain military discipline (Henry E. Eccles, Logistics in the National Defense, p. 299).

107. Concerning the intangible nature of command climate, FM 22-103 notes:

A command climate is a shared feeling, a perception among the members of a unit about what their life is like. This perception is based on their understanding of how they will be treated--whether the leadership cares about them personally and professionally (p. 63).

108. FM 22-103, p. 64.

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